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WEEK BY WEEK

In Paris

THE PARIS CONFERENCE as we go to press is approaching stalemate, as apparently everyone expected it would do before the Conference began. It is perhaps too soon to write the Paris meeting off, but when there is a last minute hitch over the disposal of the Italian fleet, there hardly seems to be much hope over an agreement, say, upon an Italian peace treaty. It is difficult to believe that the diplomatists and negotiators live in the same world as the ordinary man. Somehow or other they must have managed to build up around themselves walls of glass through which they can peer upon the outside world, and through which the ordinary man can peer in at them, but which separate the two forms of existence in a fantastic manner. Only diplomatists could regard the disposal of the Italian fleet as a serious matter. In any conceivable war of the future the ships could only be just junk. Yet the supposed successful disposal of the fleet was taken as a happy augury at the opening of the Conference. Even the promise of this happy augury, apparently, has to be amended. Meanwhile the ordinary man in most European countries moans and suffers whilst the "leaders" leisurely ignore his fate. It is hard to believe that even the ordinary man, who is so apt at bedevilling his own fate, quite deserves this.

East and West

It is to be assumed that the principals who are meeting in Conference knew near enough what was going to happen. They alone of all observers could not have been ignorant of probable events. (Although perhaps even this must not be ruled out.) It is to be assumed that they have some notion of the future of Europe. The present state of affairs cannot go on indefinitely. If there is a division between the East and the West, sooner or later it will have to be recognized. If there is no possibility of general agreement then it would be better to face that and make the best of it than carry on with inconclusive Conferences. Let the peoples of Europe—and from there to the world—see clearly the fate that lies before them. This perception in the long run may save them from ideas which if persisted in will surely bring them to their ruin. The whole diplomacy of these "peace" conferences is based upon power politics. Negotiations are carried on between the Great Powers—or more clearly between East and West—with an eye upon the "next war". Either this mentality will have to be broken or there will be a "next war". It is for the peoples and not for the diplomats to break it.

The Uses of Power

On the whole what does the ordinary man throughout the world passionately desire? There is only one answer, peace. He is bedevilled by those who in one way or another possess power, or are strong enough to reach out fingers for it. The uncontrolled man with the gun, and who hopes to get something with his gun, is the man who is the threat to the present. He pays lip-service to peace everywhere—thus recognizing the passionate desire—but his actual social policy is based upon the blatant use of force. There must be in every country enough people who are not taken in by the current clichés. The majority must surely see through the implicit war-mongering of up-to-date ideals. It ought to be possible to by-pass the sources of power today, and for the ordinary man to begin to assert himself—particularly in countries where apparently he does not count for much.

At Nuremberg

A spotlight on our time is being focused at Nuremberg. It was not a common Nazi that was in the witness box in the person of Schacht. He is a brilliant and cultivated product of European society. In his day he possessed as brilliantly as any other man the "know-all" of the technical side of modern society. Yet, according to reports, he admitted—in an extremely cultivated way—to lying, cajolery, and flattery as the ordinary methods of a man in his position in carrying out his plans. He offered this as a defence and not as an apology, a defence that ought to be understood by those trying him. Now, other men besides Schacht have used these methods, not the least of them in the past being found in ecclesiastical circles, yet it is doubtful if any of them would have openly acknowledged the methods before all the world and anticipate being understood. Unconsciously the standards put forward by the defendants at Nuremberg have been those of expediency and "what-is-done". Again, if one is to judge by the reports, they have come nearest to making their accusers feel uncomfortable when they have appealed to "what-is-done".

The Cult of Expediency

It is this morality, or entire lack of it, which created the second world war. If there had been enough people in Germany and elsewhere to say "no" to a standard only excused because of state or party interests then there would have been no war. The fateful issue before the West—it crops up in many forms—is the number of people committed to such a morality of expediency. No one knows the number. As the old religions decay so there is the temptation to seek explanations for conduct in standards that no religious morality would admit at all. What is to take the place of the decaying religions? That is the challenge of our time. Undoubtedly during the past thirty years in powerful and dynamic quarters the religion of expediency has been the operative force. Europe cannot use that and live.

The Simla Conference

It is pleasant to be able to note that at least one Conference to which Britain is committed has started off well, with "restrained optimism"—this is taking place in Simla. All these negotiations, of one sort and another, taking place throughout the world fit into a pattern. It is that of a world society, torn and disrupted by a revolutionary war, trying to recreate itself upon a new level of order. Each part fits into every other, and in a sense the negotiations taking place in India are as important as those taking place in Europe. A political vacuum in India would in the long

run be as dangerous as one in Europe. But there is one condition upon which this new order can come into being. It is that all changes in the major world order in the future must come by persuasion and not by force. Changes there must be of a very drastic nature, but if the attempt is made on a large scale to carry them through or prevent them by force, then the writing is on the wall. It is not sure that the writing is being read.

CREATIVE FREEDOM

By Herbert Crabtree

[*The closing address of the Annual Meetings of the General Assembly of Unitarian and Free Christian Churches, held in Sheffield from April 23 to 26, was given by the Rev. Herbert Crabtree, of Ansdell, Blackpool. Below is the substance of his address.*]

EVERY HISTORICAL movement—political, cultural or religious—is characterized by its own distinctive ethos; i.e., by some distinguishing idea, principle, or sense of value, which gives the movement its peculiar meaning and its feeling of continuity. Communities and institutions do not originate haphazardly; they are embodiments of common interests, of shared experiences, and of collective hopes. Let faith in their common feature wane, or the idea of importance which attaches to it decline, and the community may indeed perpetuate itself for a season by sheer habit or by a feeling of continuing fellowship, but it will soon lose its sense of purpose and still more of urgency, and at the first rude shock will disintegrate and vanish.

We in our General Assembly are not an exception to this principle. We, too, have our ethos. To it we must be loyal or perish. To it we must continue to attach importance, urgency and value, or we shall, soon or late, die. This is the issue which for us underlies all others; it has been heard as an undertone in all the deliberations of these last few days. What is this our ethos? It is the sense of importance, urgency and value that we attach to the idea and fact of Freedom. This it is which has provided the thread of continuity throughout our history as a religious movement, and which still gives whatever of meaning and significance pertains to our witness today. Generally speaking, there are certain things believed in common amongst us, and there are also certain things about which we are agreed to differ. But on one thing we are all unshakeably agreed: viz., that the mind of man—civilized, rational and responsible man—must be free or die. That mind must be free to adventure in every realm of thought and experience, free to explore reality, to prove or to test all things, to examine, criticize, doubt, and to discover or maybe rediscover, by the exercise of its own inherent dynamic nature and principles, those conditions of life and being which are requisite for the consummation and fulfilment of human hopes, ideals and aspirations.

* * * *

It was my privilege to serve as a member of the Commission on Doctrine, whose deliberations eventuated in the volume *A Free Religious Faith*. Our meetings have taken their place among my treasured memories. The most conflicting and mutually challenging ideas were fully, freely and frankly discussed; in many cases our differences were happily resolved by dialectical argument; and where that was not possible our honest disagreements were acknowledged without subterfuge or apology. Whilst that spirit prevails amongst us, we shall never become devoid of purpose or conviction.

Consider by contrast, the confusions which characterize those religious communities which find their ethos in loyalty to ancient formularies. Old familiar words and phrases have lost or changed their meanings, new wine bursts the shrivelled skins, and the semblance of unity they once displayed now runs out into the sands in tiny rivulets or stagnant pools. True, a totalitarian institution such as the Catholic Church may insulate its doctrine from the corrosion of criticism for a while by cutting off the flow of energy from the wider realm of independent scholarship, but by so doing it creates an enmity with other totalitarian systems with which one day it is doomed to engage in a death-grapple, even if it does not, ere that day comes, die of intellectual atrophy and inanition. The Anglican Church, with its numerous contending sections, its neo-Puseyites and cantankerous Kensitites, its large Catholic element emulating and envying its more consistent Roman parent's claim to be theologically immobile, its well-equipped but small and not very influential modernist group, its "attitudinarians, latitudinarians and platitudinarians", with their manifold gyrations and gesticulations, constitutes about as turbulent a commotion as the world of wordy warfare has ever seen.

* * * *

But let us be honest about ourselves. We are not happy or confident, as we would wish to be. The pages of the Commission's Report on The Work of the Churches, half reveal yet half conceal, many a headache and many a heartache. The souls of many amongst us are burdened and saddened by the grievous contrast that exists between inspired expectancy and actual achievement. We know full well the sense of disappointment and consequent discouragement that weighs upon even the most buoyant spirit. Especially are we aware of the blight that has fallen upon our distinctive principle—the diminishing sense of value which is attached by the agitated world around us to the principle of Freedom. Individualism is dying; collectivism is seemingly triumphant. And this not only in the realm of politics (with which I am not concerned) but in the realms of thought and culture and morals. To plan the new world the mind must be disciplined: thinking must be streamlined and jet-propelled; thought, we are told, is of value only so far as it facilitates action, and that must now be so keenly and unerringly directed that independent or critical thinking must be rigorously suppressed—if necessary entirely eliminated. Totalitarianism is defeated in one form only to disclose the disconcerting fact that it is hydra-headed; and modern forms of democracy tend to become government of the futile or frightened many by the fanatical few. Traditional loyalties to the ideal values of truth or goodness are of no importance, and thinking has become subordinate to the flow of events in the natural and physical world.

There is a sense almost of religious passion about these new adventures; they are Messianic and Millenarian, they have their "Interim-Ethic", they sweep along with them a Chosen Race, the children of Destiny!

* * * *

For the time being, it is imperative that we must recognize that unless we have a message to the individual, a message which arouses his interest and his concern, we shall lose the last justification for our existence. But this, the last justification we can plead, also happens to be in logical importance and value, the first. In spiritual, cultural and vital values, religion always has been, and always must be, rooted in a personal attitude to life and the universe; in a profound subjective witness to certain realities in which the soul of man is finally rooted. The Kingdom of God is still, first of all, within a man's own soul; it is there that it ripens into the dynamic force it has again and again manifested itself in history to be. When a man feels himself to be overshadowed by a sense of divine necessity, he must, following the supreme example of the Christ, withdraw into the wilderness for a season of meditation and of secret communion with unseen influences and forces. "Religion is the art and the theory of the internal life of man. . . . It receives its final quality, on which its worth depends, from the internal life which is the self-realization of existence" (Whitehead).

It is for us to give to this disordered world our own message of hope. We must proclaim the liberating truth that as human beings we are free in spirit and in will; that just in so far as we realize our divine potentialities we are free to create, even in this demoniacal world, new channels through which the spirit of the Eternal Mind—the "Wisdom and Spirit of the universe"—may reveal its further purposes and intentions.

It is in creative activity of this type that true freedom resides. We are free not merely to imitate or to emulate others; we are free to discover and to explore new ways of realizing and enjoying the highest values of life. We are free to create new instruments of spiritual and cultural endeavour, and to carve through thickets of mistrust, ignorance and prejudice new avenues along which the supreme and vital purposes of life may be pursued.

* * * *

During these recent days we have heard much about the state of our churches, about new plans for the future, the £100,000 Fund, and so forth, and I am sincerely grateful to

those who have done so much more for these things than I have done. These things are so necessary. They constitute the flesh and blood and sinews of our denominational life. Without them we could have no corporate life. But now, as we depart, let us remember that without the consecrated life and the prophetic vision our organization will avail but little. What a tremendous task we, the ministers, the spiritual leaders of our body, have before us! Through the weary anxious years of War how we preached in our great empty churches, with minds that were tired and hearts that were near to breaking, doing our poor best to sustain the courage of the few who still remained to listen to us. But those years were, perhaps, easy as compared with those that lie ahead. For now, what is there to hope for? Not the day when the last bomb shall fall and the last 'plane fly in menace overhead. That day has come, and gone, yet Peace tarries, and new stresses and dangers loom ahead.

From this our warfare there is no discharge. Never mind. "Well roars the storm to those who hear a deeper voice across the storm." We are not as those who labour without hope. No, nor are we as those who toil merely according to plan. We return to our homes and our churches, to our cities and towns and villages, with a great and stirring inspiration in our hearts. The spirit of these past few days has inspired us with renewed zeal; like Great Heart, we go forward with a sharp and finely-tempered sword in our hands, the sword of Truth; the Truth that is free, and that can smite "even to the dividing of soul and spirit . . . and is quick to discern the thoughts and intents of the heart." And there is a radiance and a splendour about us too, for we have seen more than once in these days something of the light and glory of God. Clouds and darkness may be round about us, but it matters not; the darkness and the light are both alike to Him with whom we have to do. In this service is our perfect freedom, and in His will is our peace.

"EUROPE, ASIA, AND AMERICA"

THE LAST CONFERENCE OF ASSEMBLY WEEK

THE LAST Conference of the meetings of the General Assembly of the Unitarian and Free Christian Churches was held on Friday morning, April 26, in the Channing Hall, Sheffield. The Rev. Leslie Bolton was in the chair. He introduced three speakers representing Europe, Asia and America. First came Dr. L. J. Van Holk, of Holland, who said that he spoke as a Vice-President of the International Association for Religious Freedom. Dr. Van Holk said we must know as objectively as possible what people really were worshipping today. The central point of all modern life was that people really worshipped nature, either in the guise of science—we lived in a technocratic age and were mechanical beings to a high degree—or as a primitive instinct. The worship of nature had led to civil strife and war. The masses had grown uncertain. We were still living on the tradition of being active political units, but on the Continent people were fighting for sheer existence, so that a philosophy of existence had been developed. Many people accepted this without thinking, and were inert and unhappy.

The mentality of people on the Continent has shifted to a way antipathetic to liberal thought and religion. Dr. Van Holk said he had been impressed by the Commission on the Work of the Churches. Such work encouraged self-confidence, and we needed all we could get to maintain our position in the twentieth century. Liberal religion had to measure carefully its possibilities. It may be called the Religion of Enlightenment. There is no other form of Christianity in which the deity is thought of in such simple terms of light. Sooner or later, people would need a clear doctrine of light, given by people who had gone through the depths. There was still ahead of us a grand task of setting up in the twentieth century religious groups maintaining the best of this faith, and of religious humanism

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The second speaker, Dr. S. P. Bhatia, a medical doctor, chairman of the Mexboro' Unitarian Congregation, linked East and West in his person, though he spoke from an Eastern point of view. He said that man's life on earth was directed to ends that are first, physical; and second, metaphysical. Physical ends were earning one's daily bread, keeping body and soul together, perpetuating the race. The vast majority of human beings spent most of their energies in satisfying these ends. But there were sages who looked beyond the physical to the metaphysical. In India, for example, writers of six systems of philosophy endeavoured to probe into metaphysics and as a result they came to certain conclusions which formed a great legacy of ideas for the people of India. There were two ideas which belonged to India's spiritual heritage. The first was the Unity of Life, a very exalted idea which was confirmed by science. The need of man today was security, security of life and peace of mind, so that he could pursue his daily tasks without being hampered by fear; but the more he tried to secure himself against danger, the more insecure he became, because he relied on material forces, and these generated pathological impulses in the human soul. The second idea in India's spiritual heritage was the Vedantic doctrine, "Thou and That"—man was part of the permeating principle of life. He was continually evolving from the gross to the subtle.

Liberal religious faith recognized this tendency. Religion started with a crude conception of God, and went on until left with something we hardly knew. A Liberal Religious Faith sympathized with every faith but was riveted on the truth—the Unity of God and man.

* * * *

The third speaker, Dr. Robert C. Dexter, of the U.S.A., spoke not only as a Unitarian but as a representative of the Church Peace Union of America, and a chairman of the World Federation of United Nations Association's Preparatory Commission. He wished to pay tribute to collaborators on the British Unitarian Service Committee and to Dr. Rowe for his leadership in critical years. Speaking on Armistice *or* Peace he said that in 1941 he had spoken to the General Assembly of the Unitarian body in America. People were praying not to enter the war. He had been in Britain. There seemed a conflict between morality and neutrality, and he tried to say that one could not be righteous and neutral. He was bitterly attacked as a war-monger. Three months later America was in the war.

We had no answer to the question "Armistice or Peace?" All mankind wanted the end of struggles; but we did not know. Is the peace real? We believe in truth. Let us assume that it won't last and that now we are in an armistice period. What contribution can we make? We can make a contribution of courage and remain undismayed. This is not our *one* last chance. We must face realities and do what we can with this chance. It is not necessarily our last chance. The immediate thing to do is material. If the armistice is to be a peace we must see that all people are fed. A second contribution we can make is to encourage in every way possible the resurrection of the ideas of freedom and democracy.

In Europe we have seen the rise of another civilization, based on another idea. We are face to face with a basic political conflict in the world. The representatives of Great Britain and the U.S.A. and others have a conviction that small countries have rights, that the plighted word is something we cannot depart from, and we must stand for this conviction and sacrifice for it. The other side had the conviction that the State is all, and "my State is the only thing that matters." The conflict is there. We cannot afford to lay down our arms completely; we must continue in preparedness and be ready to go through the same awful experience. The possibility is there until we get behind the iron curtain. He hoped the time would soon come when we could get our press distributed in the eastern countries of Europe. Until that time came we must be prepared. We must also try and understand what people distrust in us. There still existed in Russia a feeling of encirclement, a legacy of the treatment after the 1914-18 war. The idea that we wanted to change the Russian economic structure must be removed. But all would take time, and unhappily reactionaries exist on our side; we must be careful of our allies. We must base our idealism on the four freedoms of Roosevelt and Churchill.

The attitude of the present British Government to India gave rise to hope. The U.S.A. had blots such as the treatment

of negroes. In that, the liberal group had a good record. In U.N.O. we had a fairly well-constituted machinery which might overcome the difficulties now presented. We should do everything possible to make this organization understood, and remedy defects in it. But all depended on the willingness of peoples and nations to support the Charter. Despite all the difficulties, in that way only could we have real peace.

Discussion was limited to questions, but these were not lacking, and ranged widely, though the third speaker bore the brunt of a rapid barrage of fire.

MR. PEPYS AT THE GENERAL ASSEMBLY.—II

April 25th. Upp and to the chapell for the service of the Lord's Supper, taken by parson Chalk of Gee Cross, with the new ordering which we did of late devise, by which the bread and wine not given out to the congregation, but used for a symbol; and many do like it better so, and do value the service as a time of quiett and meditation in much presse of meetings and discourses.

After this we to the Hall for the Lecture by the learned Professor van Holk, who is a philosopher of the Universitie of Leyden, and Vice-president of our International Association; and for many months of the warr was held by the enemy as a hostage in a place apart, with other parsons and priests of all the churches, but before the end was set free again and no harm done to him. He to discourse on Foreign Occupation as a Moral Problem, and do show by many instances how grievously the soul of man is changed under enemy control and how many practices commonly eschewed and held to be vices do nevertheless come to appear laudable and by all means to be pursued, such as deceit and subterfuge and wanton damage to hinder the enemy order. So that when the warr is ended and the enemy driven out, such practices by long usage do become a fixed habit and mighty hard to discard for coming back to respect for truth and good order. And he do speak our tongue with much skill and eloquence, like many of the Hollanders, and do expound these matters to our great enlightenment, so that I do foresee that the discourse, being already put out in a booke, will get a hearing among many beyond our own Assembly and congregations.

He done, our thanks given by parson Kenworthy, who do preside over the Committee for affairs in foreign lands, and anon we out again betimes for our dinner; this day the laymen do have the best fortune, seeing that the parsons must presently go for their own meeting to the ancient chapell of Fulwood some way off, but the women to return again to the Hall for their meeting of businesse (where being come in so great a presse that the Hall cannot contain them, they fain to meet in the chapell itself); but we laymen to stay where we are, and thereby have leisure to see the show of pictures and reliques of the chapells of our Faith, which parson Kielty, among all his other doings of the Commission, do beg of the congregations, and did neatly set them out on frames so that they may at will travel about in a car, but for the Assembly they do make a stop here in their journeying to all parts. So we may observe the greatest diversitie of chapells that can be, both good and bad, some for an example and others for a warning, for the time when we may again fall a-building.

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After this to our meeting, where the chair taken by Mr. Darbyshire, President of the Men's League, which did begin these twenty-five years gone as the Laymen's League, but having presently fallen into some decline, they did vote to bring in parsons as well as the laity, so must change their name; but even so do count no more than a score of Chapters in all our congregations. And some do question if there be a special task for a League of the older men, seeing that the League of the Young folkes do take any up to 35 years; but the Chairman do urge us by all means to strengthen and increase it, and anon a good discourse by Mr. Lord, who do rule a Grammar School, and by an error did first think to meet us at Channing Hall, and do come here post haste after some delay.

He done, we straightway to our tee before the others do return, and may then get a bit of rest before coming together for the meeting of the Townsfolke. For this we do have the Hall of Memory, at the back of the great Hall of Musique which this citie did build of late for their famous festival of singing, and other uses; this sett out in a ½ circle, like the theatre of the Romans, with a gallery all round and mighty well adorned, with no austerity of seats. A good presse of near 500, which do fill the hall, and did preside Mr. Dolphin of their own Association, who do first call on Principall Holt, now Ex-president, to discourse on "Now is the Time".

He do admonish us that we must use every means to bring our faith to those who have none, and be bold to make changes in the ordering of our worshippe and even in our manner of faith to meet the changes of the time; all spoken very well and fitly, with many pertinent sayings, as that we should not think ourselves to be of little effect because we be few in number, but rather that we be few because of our little effect.

Next an offering taken for the new Appeal, which did bring in £40, methinks the most we did ever get at a Meeting; and after that did speak Mistress Wrigley, being a parson's wife, and a Mistress of Arts in matters historicall; she do aver that though all must now be planned and controlled in matters materiall, yet in things spiritual this must never be, and the need for freedom must ever be upheld through the changes of these days, we ourselves being by reason of our faith the best fitted to do this. And being the only she-speaker among many men at these meetings to give a sett discourse, we do hear her with the more content for her force of reasoning.

Last come the learned Doctor Hall, who was many years parson of Upper Chapell and do get a hearty welcome, as speaking among old friends. He to expound the three ways of a man's mind, to wit, thoughts and feelings and will to actions, and all these must have equal weight for a true faith. And seeing that the new orthodox of this age do turn again to the doctrine of the depravitie of man, we must be the more urgent to assert the worth of human nature.

So after a hymn and the Blessing the meeting brought to a close and all done in less than 2 hours; we home to bed much stirred and heartened to greater zeal for our cause.

* * * * *

April 26th. This forenoon we to hear discourse of the liberall faith in foreign lands and do preside parson Belton who will anon go from this citie to take up a service of State among the Germans, for the bringing of them to a better disposition. First to speak Professor van Holk for our International Association, but do confess the time not yet ripe to sett this in full action; next he do tell of what things men do worshippe, as Nature and Science, or some cult of the Nation, as in Muscovy, but against all these we must be diligent to show forth the religion of enlightenment.

He done, come Dr. Bhatia of the Indies, now a physician here and Chairman of the chapell of Unitie, to speak of the divers beliefs of East and West, how that the one do pursue things physicall, and the other things metaphysicall, and we must bring about a union of them not by conferring at tables, but by an understanding of the spirit.

Last we do hear Dr. Dexter, who hath a task of great import for the Americans in world affairs, and he do put the question—"Armistice or Peace"? But as yet he do not certainly answer it. If it be an armistice, then we do still have need of strength and courage against all chances, and must by every means counter mutuall distrust among the nations.

After this some time left for others to speak, and presently the President to offer our hearty thanks to our hosts for their mighty good entertaining of us, and the more laudable seeing the great hindrances they did overcome, hardly getting back the halls and rooms of their chapells to sett them to rights after warr uses, against the time of the Meetings. This voted with much acclaim, we do hear a discourse of Creative Freedom by parson Crabtree of Ansdell, which do fitly bring our Assemblie to a close and we presently to go our several ways in good cheer and hope for the future of our cause.

THE GENERAL ASSEMBLY COUNCIL

THE FOLLOWING were elected or co-opted to the Council of the General Assembly at the Annual Meetings (Election by postal ballot).

Personal Subscribers' Election.—Mr. R. Bertram, Mr. J. H. Brook, Mr. F. Alan Martineau, Mr. W. Vaughan Lewis, Mrs. Hardman, and Miss M. Stevenson, Rev. H. S. Carter, Rev. J. Kielty, Rev. R. Philipson.

General Election.

Laity.—Mrs. Baily, Miss Ballantyne, Mr. N. D. Blake, Mr. C. H. Boyle, Mr. M. C. Chancellor, Mrs. Holt, Dr. S. J. Kennett, Mrs. Lilley, Mr. C. Mackay, Mrs. S. Martineau, Mr. H. B. Moore, Miss Nettlefold, Mr. J. A. Ratcliffe, Mr. W. H. C. Saunders, Miss Tarrant, and Mr. J. Harrop White.

Ministers.—Rev. F. Cottier, Rev. G. J. G. Grieve, Rev. E. G. Lee, Rev. E. Rosalind Lee, Rev. H. J. McLachlan, Rev. S. Mossop, Rev. A. W. Vallance, and Rev. E. E. Wrigley.

Co-opted Members.—Rev. H. Crabtree, Rev. E. D. Davies, Miss U. Lambert, Rev. A. H. Lewis, Mr. L. G. Russell, and Mr. C. H. Pollard.

SUNDAY SCHOOL ASSOCIATION

THE FOLLOWING persons were elected by postal ballot to the executive committee:—*President-Elect:* Mrs. C. P. Scott. *Committee:* Rev. C. G. Bolam, Rev. H. H. Cheetham; Mrs. M. G. Cottier, Rev. J. Croft, Rev. J. Kielty, Rev. L. Mason, Rev. J. W. Maw, Rev. S. Mossop, and Rev. M. C. Ratter.

CORRESPONDENCE

THE RESURRECTION

SIR,—The short answer to Dr. Jacks' contention that the survival of the early church depended upon the belief in the Resurrection is that, whatever this belief contributed to that survival, the belief in the Resurrection itself depended upon what Jesus was and taught—and how little that had to do with immortality a careful examination of the Gospel sources will disclose.

"When beggars die there are no comets seen", and there could have been no belief that Jesus had been "raised up" unless he had either been in fact raised from the dead or in his life been something very much more than a nonentity. The latter, the outstanding greatness of Jesus as a man and teacher, seems the most probable explanation of why people came to believe that he could not really have died, and clothed their belief in what to us must be the mythological imagery of the Road to Emmaus and the Empty Tomb. *Roger Thomas.*

London.

SIR,—As a student of theology since my boyhood days, and as one keenly interested in the history of Unitarian thought, I would like to express my surprise at the letter from Dr. Jacks, and even at your editorial comment. It is my view that the early Christians were Unitarians and that this fact is not appreciated either by the Trinitarian theologians, with their false history, or by the mythological school of Rationalists. The personality and martyrdom of Jesus are cardinal points of Christianity, but this does not involve the resurrection. Easter is a purely natural festival—as we say in Scotland, the spring holiday. But Christianity turned the celebration of sun-worship into a moral celebration, and made the worship of nature a crusade for righteousness. That is all.

Jesus is the most magnificent failure in history and the prophet of social and individual integrity. It is a grave pity that in our love of worship we overlook the titanic energy and purpose of the figure we pretend to applaud. The man is dead but his message is immortal. Our worship fails to radiate the greatness and immortality of his spirit. And the world needs his greatness so much. That is the tragedy.

I enclose a pamphlet showing how the memory of Jesus sustained me during an imprisonment.—Yours, *Guy A. Aldred.*

Glasgow.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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A "MISSION" AT NEWCASTLE

"PEOPLE MOVED TO ENTHUSIASM"

EVERY ORGANIZATION attached to the Church of the Divine Unity, Newcastle-upon-Tyne, was represented on the committee which arranged four lectures on "Unitarianism: the faith we affirm", in the Durant Hall from April 15 to 18. The project was definitely a "mission to the man in the street", to help him in his perplexities, every tramcar in the city carrying announcements of the lectures. The speakers were the Rev. R. F. Rattray, Ph.D., who affirmed "The Reality of God" and "The Significance of Jesus" and the Rev. E. G. Lee, who continued with "The Dignity of Man" and "What is Essential Christianity?" Both speakers held the absorbed attention of an audience which maintained its numbers at about 150-200 throughout. The chairmen on successive evenings were Messrs. Herbert Dove, F. Ross, O.B.E., and J. G. Wilkin and Dr. Lillie Johnson. The opening devotions were twice conducted by the Rev. Herbert Barnes, and twice by the chairman for the evening.

Dr. Rattray suggested that we could extend the recognition of the three elements—body, mind and spirit—from ourselves to the whole universe. We should then not be surprised to find that, outside as well as within humanity, intelligence was not always controlled by the spirit. Goodness would be meaningless if there were no possibility of wrong. The emergence in evolution of the spirit of man indicated both the existence and the purpose of the Creative Spirit of God. On this view the ultimate triumph of goodness, truth and beauty became certain, and against this no arguments of mere quantity (as in the size of the physical universe) were valid.

In his second lecture, Dr. Rattray indicated Messianism as a widespread factor in human thought from the second millenium B.C. onwards. Old Testament prophecies referred to several Messiahs, expected at various crises, and some of them had been identified. When Jesus came, Messianic expectation was strong. There were two strata in the gospels, one referring to him as a Messiah and the other concerned with his teaching. In this the first emphasis was upon sincerity; he who truly entered into the inner chamber and was alone with God, by that very act became one with God. Referring back to a thought he had developed on the previous evening, of ourselves as invisible beings, Dr. Rattray said that the man with only one talent could not excuse himself on the ground that he had so little, but was responsible to God for finding and developing his one talent, by which means he became equal with the greatest.

The Rev. E. G. Lee referred to the recent revolution in thought, in consequence of which it was no longer a personal affront for a European to be described as a non-Christian. This revolution had been predicted in Dostoievsky's *Crime and Punishment*, where the hero, making the good of society his supreme end, committed a crime which he came to recognize as an evil act but for which he was unable to feel remorse. The confusion arising from any attempt to make the good of society or of the state the ultimate sanction of morality was caused by the fact that all such institutions were less than the individual human spirit. Man's recognition of the divine within himself, whose law was love, together with the necessities imposed by life in human society, whose law was justice, produced a spiritual tension. This, although often painful, led him upwards to the nature of God.

Mr. Lee's starting point on the last evening was the Book of Job, which he described as the effort of a group of courageous thinkers to find and express a new way of thought in place of the inherited ideas of perfect justice in this life, which they had found to be untrue in the conditions in which they found themselves. This process of discarding and replacing outworn thought was a constant necessity. "That is true which shall be true a thousand years hence." In its endeavours to find such truth Christianity must be undogmatic. It must recognize that reported miracles were irrelevant to present knowledge and achievements, and that there was no need for any miraculous intervention to bring the human soul to God. The greatness of the human soul was that its responsibility to and communion with God were both direct. Above all, Christianity would be meaningless if it did not lead to the historical Jesus.

Questions raised many points each evening, but the main trend of inquiry indicated a widespread difficulty in reconciling the facts of evil and suffering with the goodness and love of God. To this problem both lecturers had to address themselves—which they did with great understanding and patient effort to express philosophic thought in simple words. Whatever the impression made upon "strangers", our own people were moved to an enthusiasm which must surely reflect itself in their church life. The present writer was much confirmed in a previously held impression that the most certain source of the much sought "spiritual dynamic" is a renewal and strengthening of mental conviction.

A well stocked bookstall, managed by Mrs. J. R. Siddell and Miss K. Johnson, J.P., appeared at the end of the course to have been cleared of almost everything but one or two of the more expensive publications. *F. J. H.*

GENERAL ASSEMBLY £100,000 APPEAL FUND

THE following is a list of the churches of the General Assembly with their Target figures and their response in cash and promises up to date.

Church	Target £	s.	Cash and Promises £	s.
Accrington	150	0	137	0
Ainsworth	350	0	273	3
Alstock (see Knutsford)				
Altrincham	1,000	0	748	0
Ansdell	—		—	
Ashton-u-Lyne	160	0	71	0
Astley	100	0	60	0
Banbury	97	10	82	0
Bath	200	0	275	0
Bedfield	150	0	165	0
Belper	76	0	57	0
Bessels Green	150	0	100	0
Billingshurst	100	0	53	0
Birkenhead	*300	0	174	0
Birmingham:				
Church of the Messiah	*1,000	0	2,726	0
Newhall Hill	202	6	58	0
Waverley Rd.	250	0	145	0
Moseley	128	14	54	0
Old Meeting	—		10	0
Blackburn	50	0	15	0
Blackpool:				
North Shore	200	0	—	
South Shore	200	0	81	0
Bolton:				
Bank St.	1,200	0	—	
Unity	1,000	0	330	0
Halliwell Rd.	320	0	36	0
Bolton-on-Dearne	75	0	9	0
Boston	108	0	64	0
Bournemouth	—		221	0
Bradford:				
Chapel Lane	—		262	0
Broadway Avenue	—		—	
Bradwell (see Gt. Hucklow)				
Bridgwater	180	0	101	0
Bridport	180	0	263	0
Brighton	550	0	420	0
Bristol:				
Lewin's Mead & Mission (D)	234	0	61	0
Oakfield Rd.	234	0	47	0
Burnley	152	0	147	0
Bury:				
Bank Street	800	0	656	0
Chesham	—		—	
Bury St. Edmunds	60	0	8	0
Buxton	120	0	45	0
Cambridge	1,000	0	461	0
Carlisle	*150	0	113	0
Chatham	15	0	5	0
Cheltenham	210	0	210	0
Chester	135	0	157	0
Chesterfield	300	0	362	0
Chichester	—		—	
Choppington	25	0	25	0
Chorley	200	0	44	0
Chowbent	—		47	0
Cirencester	30	0	14	0
Coalville	40	0	33	0
Colne	—		14	0
Congleton	135	0	15	0
Coseley	471	18	291	0
Coventry	97	10	64	0
Cradley	218	8	109	0
Crediton	—		5	0
Crewe	62	10	10	0
Crewkerne	156	0	241	0
Croft	100	0	72	0
Croydon	500	0	199	0
Cullompton	156	0	41	0
Dean Row	400	0	712	0
Denton	620	0	220	0
Derby	60	0	10	0
Dewsbury	—		—	
Diss	30	0	9	0
Ditchling	100	0	135	0
Doncaster	400	0	68	0
Dover	—		140	0
Dudley	60	0	9	0
Dukinfield	1,090	0	683	0
Evesham	300	0	114	0
Exeter	100	0	—	
Filey (D)	—		—	
Flagg	—		—	
Framlingham	120	0	24	0
Frenchay	30	0	5	0
Gainsborough	125	0	158	0
Gee Cross	1,020	0	1,157	0
Glossop	150	0	9	0
Gloucester	137	0	97	0
Godalming	50	0	26	0
Great Hucklow	100	0	8	0
Guildford	100	0	299	0
Hale	1,000	0	1,025	0
Halifax	—		—	
Halstead (Essex)	10	0	3	0
Hapton (see Norwich)				
Hastings	100	0	73	0
Heywood	—		—	
Hinckley	648	0	246	0
Hindley	500	0	310	0
Horsham	150	0	235	0
Horwich	96	0	31	0
Huddersfield	200	0	195	0
Hull	1,050	0	800	0
Hyde, Flowery Field	—		111	0
Ilford	120	0	46	0
Ilminster	156	0	70	0
Ipswich	150	0	214	0
Kendal	280	0	20	0
Kidderminster	280	0	153	0
Kingswood	280	16	139	0
Kirkstead	—		40	0
Knutsford	300	0	3,795	0
Lancaster	—		—	
Leeds:				
Mill Hill	4,000	0	4,280	0
Hunslet	100	0	50	0
Leicester:				
Great Meeting	*1,000	0	1,493	0
Narborough Rd.	168	0	26	0
Leigh	200	0	42	0
Letchworth	100	0	85	0
Lewes	250	0	165	0
Lincoln	*208	0	134	0
Liverpool:				
Bootle	—		16	0
Gateacre	—		50	0
Hamilton Rd. (D)	105	0	15	0
Hope St.	—		141	0
Mill St.	50	0	—	
Ancient Chapel	1,000	0	1,021	0
Ullet Rd.	3,000	0	4,640	0
London:				
Acton (D)	—		—	
Bell St.	—		10	0
Bermondsey (D)	—		—	
Blackfriars and Stamford St.	75	0	78	0
Brixton (D)	500	0	453	0
Deptford	—		—	
Essex Church	1,600	0	1,632	0
Forest Gate	50	0	12	0
Golders Green	1,250	0	1,250	0
Hackney	—		15	0
Hampstead	*1,500	0	1,253	0
Highgate	*700	0	610	0
Islington (D)	60	0	11	0
Welsh	90	0	26	0
Kilburn	100	0	33	0
Lewisham (D)	100	0	160	0
Leytonstone	150	0	120	0
Mansford St.	—		62	0
Newington Green	200	0	118	0
Peckham (D)	—		2	0
Stratford	100	0	50	0
Walthamstow	—		1	0
Wandsworth	216	0	179	0
Wood Green	80	0	24	0
Loughborough	144	0	78	0
Lydgate	250	0	313	0
Lye	226	0	97	0
Macclesfield	536	0	844	0
Maidstone	60	0	25	0
Malton	15	0	7	0
Manchester:				
Blackley	420	0	257	0
Bradford	—		30	0
Chorlton	—		45	0
Cross St. (D)	150	0	180	0
Dob Lane	—		—	
Gorton	1,000	0	750	0
Longsight	200	0	162	0
Moss Side (D)	180	0	140	0
Pendleton	200	0	40	0
Platt	400	0	266	0
Renshaw St.	320	0	50	0
Urmston	—		8	0
Willert St.	100	0	7	0
Wythenshawe	88	0	51	0
Mansfield	416	0	613	0
Mexborough	165	0	34	0
Middlesbrough	50	0	8	0
Middleton	100	0	20	0
Monton	1,000	0	503	0
Moretonhampstead	10	0	2	0
Mossley	600	0	44	0
Mottram	—		—	
Nantwich	62	10	—	
Newcastle-on-Tyne	—		500	0
Newcastle, Staffs.	155	0	92	0
Newchurch	—		200	0
Newport, I.o.W.	—		—	
Newton Abbot	10	0	4	0
Northampton	312	0	447	0
Norwich	500	0	303	0
Nottingham	680	0	696	0
Oldbury (token)	30	0	20	0
Oldham	—		209	0
Oxford	—		—	
Padiham	300	0	428	0
Park Lane	500	0	102	0
Pepper Hill	—		—	
Plymouth	150	0	81	0
Poole	—		666	0
Portsmouth:				
High St. (D)	—		11	0
St. Thomas (D)	—		11	0
Preston	280	0	16	0
Pudsey	200	0	105	0
Rawtenstall	160	0	61	0
Richmond	75	0	121	0
Ringwood	—		107	0
Rochdale	432	0	432	0
Rotherham	250	0	69	0
St. Helens (D)	—		191	0
Sale	180	0	134	0
Scarborough	—		15	0
Selby	60		32	0
Sheffield:				
Upper Chapel	*1,500	0	1,325	0
Unity	600	0	188	0
Attercliffe	50	0	29	0
Fulwood	265	0	304	0
Shepton Mallet	17	0	10	0
Shrewsbury	125	0	136	0
Sidmouth	183	0	390	0
Southampton (D)	—		10	0
Southend	50	0	25	0
Southport	*1,000	0	1,028	0
South Shields	100	0	60	18
Stalybridge	500	0	200	0
Stand (D) (token)	150	0	—	
Stannington (token)	—		29	0
Stockport	*750	0	1,055	8
Stockton-on-Tees	300	0	25	13
Stourbridge	195	0	77	5
Styal	—		10	0
Sunderland	40	0	15	0
Swinton	650	0	279	11
Tamworth	97	10	20	0
Taunton	242	0	172	0
Tavistock	81	0	48	0
Tenterden	15	0	35	0
Todmorden	500	0	—	
Torquay	117	0	58	0
Trowbridge	200	0	41	0
Wakefield	—		—	
Wallasey	250	0	145	0
Walmsley	500	0	—	
Walsall	136	10	80	0
Wareham	—		—	
Warrington	500	0	298	13
Warwick	54	12	23	6
West Bromwich	94	12	23	10
West Kirby	500	0	220	0
Whitby (See Scarborough)				
Wolverhampton	97	10	123	19
Gt. Yarmouth (D)	60	0	10	0
Yeovil	—		8	0
York	—		1,000	0
Stafford	—		11	10

WALES

Church	Target £	s.	Cash and Promises £	s.
Aberdare	5,748	11	—	
Trecynon	200	0	23	10
Highland Place	200	0	250	0
Aberystwyth	†		12	18
Allt-y-Placa	†		—	
Bridgend	30	0	5	0
Cae'ronnen	†		—	
Capel-y-Bryn	†		40	10
Capel-y-Fadya	†		48	11
Capel-y-Groes	†		40	15
Cardiff	200	0	41	0
Carmarthen	60	0	101	4
Cefn-Coed	400	0	231	5
Ciliau-Aeron	†		106	0
Crifyn	†		57	0
Cwmbach	†		—	
Dowlais	†		—	
Gellionnen (See Trebanos)				
Lampeter	†		—	
Llandyssul	†		40	0
Llwynrhydowen	†		—	
Merthyr Tydfil	50	0	—	
Mountain Ash	55	0	1	0
Nottage	100	0	27	7
Panteg	†		—	
Pantydefaid	†		—	
Penrhiw	†		—	
Pontypridd	200	0	210	8
Rhydygwin	†		130	0
Swansea	400	0	216	8
High St.	—		—	
Pennard	60	0	30	0
Sychbant	†		—	
Trebanos	1,200	0	100	0
Treorchy	40	0	5	0
Wick	25	0	—	

SCOTLAND

Church	Target £	s.	Cash and Promises £	s.
Aberdeen	1,200	0	621	7
Dundee	250	0	41	9
Edinburgh	800	0	148	7
Glasgow:				
St. Vincent St.	500	0	440	0
Ross St.	50	0	—	

* Increased Target.
† Target £1 per Stipend Payer, Numbers not known to date.
(D) Premises destroyed.

NOTE.—Totals are those returned through area organizers. Present totals may be higher.

J. KIELTY, *Secretary*.
H. B. MOORE, *Treasurer*.

London: Hampstead held its Annual General Meeting on April 16. The Chairman, Mr. Kenneth S. Tayler, reported that, in spite of War conditions the attendance at the Services had been maintained at a satisfactory level during the past year. The Hon. Treasurer, Mr. F. C. Simon, was glad to say that the finances of the chapel were fairly satisfactory, and with the return to London of many old friends he expected an increase in the Subscription List, also with peace-time social and other functions there is likely to be a helpful revenue from Rosslyn Hall.

It was with very sincere regret that the congregation accepted the resignation of their Minister, Rev. C. M. Wright, who had received and accepted an invitation from the Trim Street Chapel at Bath. This break, after seventeen years of unstinted help in the life of this congregation, is felt all the more since it also means the loss of the optimistic and inspiring help from Mrs. Wright, who has done so much in furthering the work of this branch of the Women's League, and other activities more particularly associated with the women's side of the Chapel life. The sincerest wish of all members of the congregation was extended to both Mr. and Mrs. Wright.

Birmingham District Women's League.—The Spring Meeting was held at Coseley on April 13. The service was conducted by Mrs. Edgar Hill, and an interesting address on "The Highway of Life", was given by Mrs. F. Wright, of Coseley. The business meeting was held after the service, presided over by Mrs. F. Higgins (President). A very able report of the M.C.U. Annual Meeting was given by Miss Partridge and Mrs. Reynolds gave a report of the Central Committee. The Fellowship and Friendly Links report was given by Miss Gray, who gave some items of interest from Fellowship members in America. The President of the M.C.U. (Rev. Edgar Hill) welcomed the District League to Coseley, and on behalf of the M.C.U. wished the League continued success in their good work for our churches.

IN MEMORIAM

MARY HIGGIN

THE CONGREGATION at Monton has suffered a great loss by the death of Miss Mary Higgin after many months of illness patiently borne. She had the honour of being the first child to be christened in the present church. Her life was dedicated to work at Monton Church and Sunday School. A regular attender at the services, she also received the Sunday School long service medal, and all her work gave her much joy and pleasure.

E. L.

WILLIAM ALFRED THOMPSON

WILLIAM ALFRED THOMPSON, aged 76, has died. And with his passing the Letchworth church will never be quite the same again. He was in the church and of the church, though not, for he was a wise secretary, all the church. He gave to the cause that devotion men give to cathedrals: the whole was perfect, in its every little part, in so far as his meticulous care could provide a beautiful and seemly Sunday Service. Until recent months his alert mind and eager step repudiated his years with scorn. He was a noble man—and if these words are joined the compliment is to a higher society. His widow shared and strengthened his church interests. Others must work hard to do for the cause what he did.

M. C. R.

ADVERTISEMENT RATES

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Situations and Miscellaneous, etc.: 20 words 4/-. 2/3 per line extra.
Discount for series of 6 insertions, 5%; 12 insertions, 10%.
Calendar Notices unchanged:— 12/6 per annum for two lines. Extra lines 7d. each.

CALENDAR

SUNDAY, MAY 12

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11 and 6, Supply.
ACCRINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 2.50, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd. Ch., 11, Rev. S. CROOK, 6.30, Rev. G. D. FOOTE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
BATH, Trim St. Chapel, Unitarian, 6.30, Mr. F. A. COATES.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. C. DENCE.
BILLINGSHURST, Free Chr. Ch., South St., 11.15, Mr. W. T. WILKINS.
BIRKENHEAD, Un. Ch., Bessborough Rd., 3.30, Supply.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley Un. Ch., Yardley Wood Rd., 6.30, Mr. E. T. PEARCE.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. A. BENTON.
BLACKBURN, Unitarian Ch., St. Andrews Street, 6.30, Mr. F. D. JONES.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. C. MATHISON.
BOLTON, Bank St., 10.30 and 6.30, Rev. LAWRENCE REDFERN.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6 ——.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. GORDON BOLAM.
BOSTON (Lincs.), Spain Lane Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRADFORD, Broadway Av., 3.15, Mr. DUDLEY RICHARDS.
BRIDGWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Supply.
BRIGHTON, Christ Ch., Un., New Rd., 11, Dr. ELSA WALTERS, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. C. DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. J. TYSSUL DAVIES.
BURNLEY, Unitarian Ch., Trafalgar St., 11 and 6, Rev. JOHN EVANS.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. H. GORE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PUTIN.
CARLISLE, Un. Ch., Lorne St., 2.30, Junior Church; 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Ch., Hamond Hill 6, Mr. C. H. COLE.
CHELTENHAM, Bayshill Un. Ch., 11 and 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, ——.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.
CHOWBENT CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
CIRENCESTER, Unitarian Ch., Gosditch St., 6, Mr. R. GODDARD.
CORK, Prince's St., 11.30 and (occ.), 7, Rt. Rev. W. A. WEATHERALL.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. E. W. HILL.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. R. LEE.
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. C. H. EASTON.
CROYDON, Free Christian Ch., Dennett Rd., 11, Rev. BERTRAM LISTER.
DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilton St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
DERBY, Friar Gate Unitarian Chapel, 3.30, Rev. J. E. BRIGHT.
DITCHLING, Old Meeting House, 11, Rev. F. M. RYDE.
DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. ALBERT SMITH.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Ch., Castle Terrace, 11, Rev. W. B. TAVENER.
EVESHAM, Oat St. Chapel, 11 and 6.30, Rev. I. L. TOSELAND.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 6, ——.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, Ross St., Unitarian Ch., 6.30, Rev. G. S. WHITBY.
GLASGOW, St. Vincent St. Unitarian Ch., 11, Rev. G. S. WHITBY.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton St. Ch., 6.30, Rev. ROSAMOND BAKER.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MORLEY BROWN.
GUILDFORD, Ward Street Church, 11.15, Rev. J. W. DUMBLE.
HALE Chapel, Hale Barns (nr. Altrincham), 10.45 & 6.30, Rev. E. A. LERE.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DEINIOL HUGHES.
HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. GORDON DAVIES.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. T. J. JONES.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. H. DAWTREY.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Rev. LILLIAN PRESTON.
HUDDERSFIELD, Fitzwilliam St., 3, Rev. J. H. GREEN.
HULL, Park St. Church (Unitarian), 6.30, Rev. R. PHILIPSON.
ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11 and 6, A Layman.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. J. H. EWBANK.
LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
LEEDS, Mill Hill, 10.45 and 6, Rev. E. SHIRVELL PRICE.
LEICESTER, Narborough Rd., 6.30, Mr. C. V. WALTON.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, ——.
LEWES, Westgate Chapel, 11, Rev. H. MAGUIRE.
LINCOLN, High St., Unitarian Ch., 6.30, Rev. Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 3, Mr. W. HILL WAREING.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, ——.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. C. A. PIPER.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. R. K. SPEDDING.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford St. Ch., 6, Rev. A. J. LONG.
LONDON, Brixton, Service at 5 Killieser Av., S.W.2, 11, Rev. MAGNUS RATTER.
LONDON, Deptford, Church Street, ——.
LONDON, Essex Church, Notting Hill Gate, 11 and 3.30, Rev. J. C. BALLANTYNE, 6.30, Dr. DOROTHY TARRANT.
LONDON, Finchley, Granville Rd., 3.30, Services Suspended.
LONDON, Forest Gate, Upton Lane, 11, Mr. F. LEWIS, 6.15, Rev. B. LISTER.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Dr. STEPHENS SPINKS.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Major TAYLOR.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. C. M. WRIGHT.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper Street, Preston Hall, 7, Mr. VICTOR FOX.
LONDON, Ilford, High Rd., 6.30, Rev. E. G. GREEN.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX.
LONDON, Lewisham, Unitarian Ch., High St., 11, Rev. HENRY DAWTREY.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, Rev. T. L. JONES.
LONDON, Limehouse, Durning Hall, Elsa St., E., 6.30, Rev. W. C. NEWTON.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Ch., 3, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Pl., 11, Rev. J. C. G. BURTON.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER LONG.
LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church. 6 p.m., 1st and 3rd Sundays. May 11, Rev. T. L. JONES.
LONDON, Wood Green, Unity Ch., Newnham Rd., 6.30, Rev. MAGNUS RATTER.
LONDON, Woolwich, Service temporarily suspended.
LYTHAM ST. ANNES (ANSDELL), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6, Rev. WILL HAYES.
MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11, 2.45 and 6.30, Rev. FRANCIS TERRY.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. AMPHLETT MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. W. H. CORDELL.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45 and 6.30, Rev. JOHN KIELTY.
MANCHESTER, Mill St. Free Ch., Bradford, 3, ——.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. Dr. L. STAR.
MANCHESTER, Moss Side, Brooks's Bar, 11, ——.
MANCHESTER, Pendleton Unitarian, Cross Lane, 2.45 and 6.30, Rev. E. BASIL SHORT.
MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. S. MOSSOP.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. CHEETHAM.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 10.45, Rev. W. McMULLAN.
MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, ——.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MIDDLESBROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. D. DAVIES.
MORECAMBE, see LANCASTER.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WARRINGTON.
NANTWICH, Old Chapel, 6, Mrs. LONGBOTTOM.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. McELHOWNEY.
NEWPORT, I. o. W., Un. Ch., High St., 11 and 6.30, Rev. G. R. BUCKLEY.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11, Mr. KENNEY, 6.30, Miss MEAD.
NORWICH, Octagon Ch., 11, Rev. LEONARD MASON.

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DEATHS

Thompson.—William Alfred, in his 76th year at his home, 9 Eastholm Green, Letchworth, on May 1, 1946. For over fifty years an active member of our Highgate, Wood Green and Letchworth Churches. Cremated at Golders Green, May 3, 1946.

Livens.—On April 27, at "Four Stones", Totland Bay, Rev. Herbert M. Livens, in his eighty-sixth year. Cremation at Southampton.

CHANGES OF ADDRESS

Rev. Robert H. Williamson,
36 Stocks Lane, Chester.

After 9 May, Leslie Belton,
c/o 60 Bushmead Avenue, Bedford.

Nottingham, High Pavement Chap., 10.45 and 6.30, Rev. J. Arnold Williams.
Oldham, Lord St. Ch., 10.45 and 6.30, Rev. Kenneth Sherratt.
Oxford, Manchester College Chapel, 11.30, Principal Nicol Cross.
Padiham, Nazareth Un. Ch., Knight Hill, 10.30 and 6, Supply.
Park Lane Chapel, near Wigan, 11 and 3.30, Rev. J. Martin Hall.
Plymouth, Unitn. Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. Kersley.
Poole, Unitarian Church, Hill St., 6.30, Mr. H. L. Burrows.
Portsmouth, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. B. Sturges.
Preston, Unitarian Ch., Church St., 6, Rev. W. Haworth.
Ringwood, Hants., The Meeting House. 1st and 3rd Sundays, 11. Other Sundays, 6.30, Dr. J. Cyril Flower.
Rochdale, Blackwater St., 10.30 and 6, Student.
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. C. H. Bartlett.
Sale, Atkinson Rd., 11, Supply.
Scarborough, Un. Ch., Westborough, 10.30, Rev. H. W. Kemshall.
Sheffield, Unity Ch., Crookesmoor Rd., 11 and 6.30, Rev. J. A. Kennedy.
Sheffield, Fulwood Old Chapel, 11, Rev. P. N. Tindall.
Sheffield, (Attercliffe), 6.30, Mr. T. H. Morris.
Sheffield, Upper Chap., 11 and 6.30, Rev. Leslie Belton.
Shrewsbury, High St., Unitarian, 11 and 6.30, Rev. A. H. Lewis.
Sidmouth, Old Meeting, High St., 11 and 6.30, Rev. Constance Harris.
Southampton, Friends Meeting House, Ordnance Rd., 6.30, ——.
Southend-on-Sea, Darnley Rd., 6.30, Rev. A. Peacock.
Southport, Portland Ch., 11 and 6.30, Rev. E. H. Morris.
Stalybridge, Unitarian Ch., Canal St., 10.30 and 6.30, Rev. J. Prestwich Rosling.
Stockport, Unitarian Ch., 10.30 and 6.30, Student.
Stockton-on-Tees, Wellington St., 6.30, Supply.
Swanage, Unitarian Group, Spring Garden, Town Hall Lane, 4th Sunday in month, 6.30.
Swansea, Unitarian Church, High St., 11 and 6.30, Rev. Basil Viney; 11, "Celfan", Pennard, Supply.
Swinton, Swinton Hall Rd., 10.45 and 6.30, Rev. Harry Smith.
Taunton, Mary St. Church, 11 and 6.30, Rev. L. Chandler.
Tavistock, The Abbey Chapel, 3.15, Mrs. E. W. Martin.
Tenterden, Old Mtg. House, Ashford Rd., 6.30, Rev. Walter Walsh.
Todmorden, Unitarian Church, 10.45 and 6, ——.

The General Assembly £100,000 Appeal

Total in hand week ending May 4th, £67,710 2s. 3*d*.

HAVE YOU SUBSCRIBED YET?

Hon. Treasurer: Harold B. Moore
"Newlands", The Drive, Ringway, Nr. Altrincham.

Watch this space for weekly announcements.

UNITARIAN CHRISTIAN CHURCH, NEWPORT, ISLE OF WIGHT

A Gift Day is being held on Thursday, May 16th, as it is not possible to hold a Sale of Work. Owing to severe damage to the roof by a gale last year, and damage from bomb blast, repairs to the Church and Schoolroom cost over £62, leaving an adverse balance on the Church accounts. The organ is full of dust and needs a complete overhaul, and an electric blower fitted, estimated to cost £200. The Committee appeals to the wider Unitarian public to support this isolated outpost of our faith in the South. Donations may be sent to the Treasurer: Lt.-Col. S. Chatfeild Clarke, Oakfield, Wootten Bridge, Isle of Wight.

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MISCELLANEOUS

WANTED, by quiet elderly couple, rooms with attendance, in a Southern county, near good town, preferably not seaside. Long stay if comfortable and terms moderate.—Write Box B, "Inquirer" Office.

LADY would share her home at Hove with someone congenial; mutual basis.—Box X, Inquirer Office.

EVESHAM.—To let August, small modern house, accommodate four adults; every convenience. Near river, station and buses. Good centre for Cotswolds and Stratford. Apply Mrs. A. Nightingale, 39 Albert Road, Evesham.

BED-SITTING-ROOM offered to educated person in exchange for morning help in house. Apply Gotthardt, 7 Banks Avenue, Hoylake.

Torquay, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. Townsend.
Trowbridge, Conigre Unitarian Church, 3 and 6, Rev. A. F. O. Thomas.
Wallasey, Memorial Ch., Manor Rd., 11 and 6.30, Rev. Gordon L. Clarke.
Wareham, Unitarian and F.C. Ch., South St., 6.30, Mr. W. E. Stephens.
Warrington, Cairo St., 10.30 and 6.30, Rev. D. P. Stewart.
Warwick, High St. Ch., 6.30, Rev. Gordon Cooper.
West Kirby, Brookfield Gardens, 11 and 6.30, Rev. R. W. Davidson.
Whitby, Flowergate Old Chapel, 6, Rev. H. W. Kemshall.
Wolverhampton, All Souls' Church, 6.30, Supply.
Woodhall Spa, Mill Lane, 10.30, Children's Church, 3, Rev. Chas. Simpson.
York, St. Saviourgate Chapel, 6.30, Rev. G. S. Woods.

AUSTRALIA

Adelaide, Un. Christian Ch., Wakefield St., 11 and 7, ——.
Melbourne, Un. Ch., Grey St., Eastern Hill, 11 & 7, Rev. W. Bottomley.
Perth, Unitarian Free Christian Fellowship. Monthly Services, Orient Building, William Street. Sec., Mrs. Shedley, 154 Suburban Rd., South Perth.
Sydney, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. Colin Gibson.

CANADA

Montreal, Church of the Messiah, Sherbrooke St, West and Simpson St., 11, Rev. Angus Cameron.
Toronto, First Unitarian Ch., Jarvis St., 11, Rev. W. P. Jenkins.
Vancouver, B.C., First Unitarian Ch., 1550 Tenth Avenue West, 11, Rev. Alfd. [illegible].

NEW ZEALAND

Auckland, Unitarian Ch., Ponsonby Rd., 11 and 7, Mr. K. Thomas.
Wellington, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, 7, ——

SOUTH AFRICA

Cape Town, Hout Street, 11 and 7, Rev. D. S. Livingstone.

Printed at The Chiswick Press, 67/68 Chandos Place, London, W.C.2, and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate.—Saturday, May 11th, 1946.